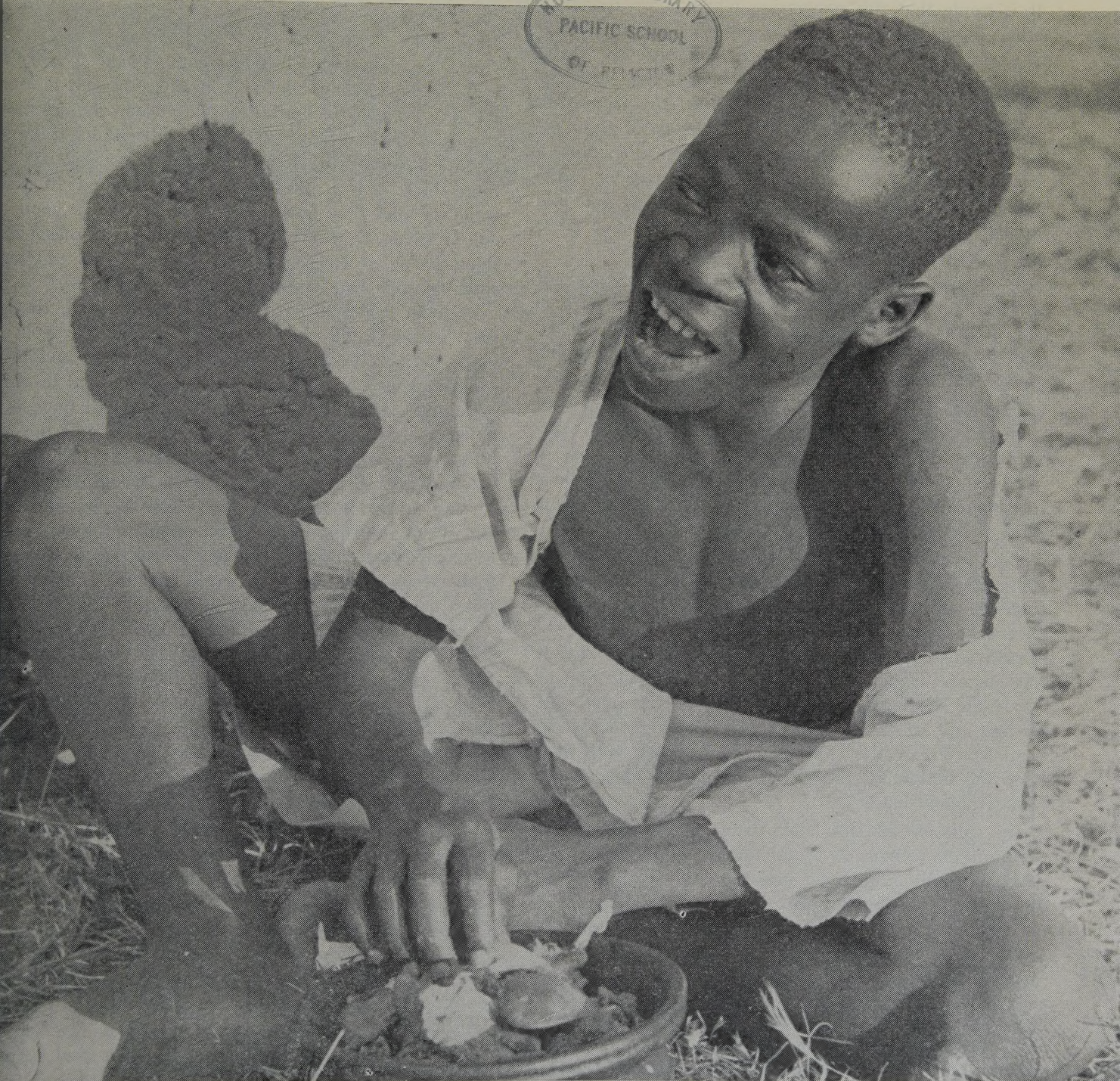
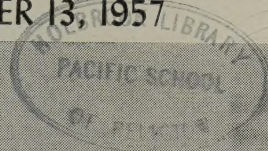


# the Alliance Weekly

NOVEMBER 13, 1957



IKMEYER

ONE OF AFRICA'S YOUTH

*In this issue*

THE MASTER SECRETS OF PRAYER . . . By Cameron V. Thompson  
WHERE DOES THE BLAME REALLY LIE? . . . . . By T. J. Spier





## 1957 THE EDITORIAL VOICE

### THE CHRISTIAN IS WISER THAN HE THINKS

It is ironic that this generation which more than any other in history preaches the brotherhood of man is also the generation most torn by unbrotherly strife.

War, either cold or hot, has plagued the earth incessantly from the day Cain slew Abel to the present moment; but never before in the history of the race have there been such deep hatreds, such alienation of hearts, such suspicion, such bitter accusations, such threats, such phrenetic competition to perfect and pile up horror weapons capable of wiping out whole cities instantaneously.

For the first time in human history the language of generals and statesmen is beginning to sound like the Apocalypse, and the frightening thing is that science has given the war lords the power to bring apocalyptic destruction upon the world.

Science, the sweet talking goddess which but a short time ago smilingly disposed of the Bible as a trustworthy guide and took the world by the hand to lead it into a man-made millennium, has turned out to be a dragon capable of destroying that same world with a flick of her fiery tail.

The world talks of peace, and by peace it means the absence of war. What it overlooks is that there is another meaning of the word, namely, tranquillity of heart, and without that kind of peace the peace of the world will continue to be but an unattainable dream. As long as peace between nations continues to depend upon the shifting moods of choleric old men filled with hatred and frustration at their approaching dissolution, and who are ready to pull the world down with them into the bottomless pit, just that long will there be no peace among nations.

In spite of all the books lately published, inward tranquillity cannot be found on the earth. Peace has fled the halls of learning and if found at all is found now among the lowly. Once men sought philosophy as a way of life; from her they learned to be satisfied with their lot, resigned and patient with men and with nature. Socrates, Marcus Aurelius, Epictetus—these could teach Khrushchev, Nasser and Tito, but from such as these such as they will not learn. Hate, greed, megalomania and the mad ambition that in every generation "o'erleaps itself" drive the leaders of nations savagely

to kill and destroy for the furtherance of their incredible wicked ends.

But we need not look at kings and generals to discover the bankruptcy of the world. Go but to the corner store; drive your car down a busy street; take a quick glance at the crowds getting on or off a bus; try to buy a house or to sell one; in short, engage in any common pursuit and the secret is immediately out. Among the sons of fallen men there is no peace of mind or of heart.

True peace is a gift of God and today it is found only in the minds of innocent children and in the hearts of trustful Christians. "Peace I leave with you," said our Lord at the close of His earthly ministry; "my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

It is time that we Christians come awake to the fact that the world cannot help us in anything that matters. Not the educators nor the legislators nor the scientists can bring us tranquillity of heart, and without tranquillity whatever else they give us is useless at last. For more than half a lifetime I have listened to their promises, and they have so far failed to make good on one of them. To turn to God is now the only reasonable thing to do; we have no second choice. "Lord, to whom shall we go? thou hast the words of eternal life."

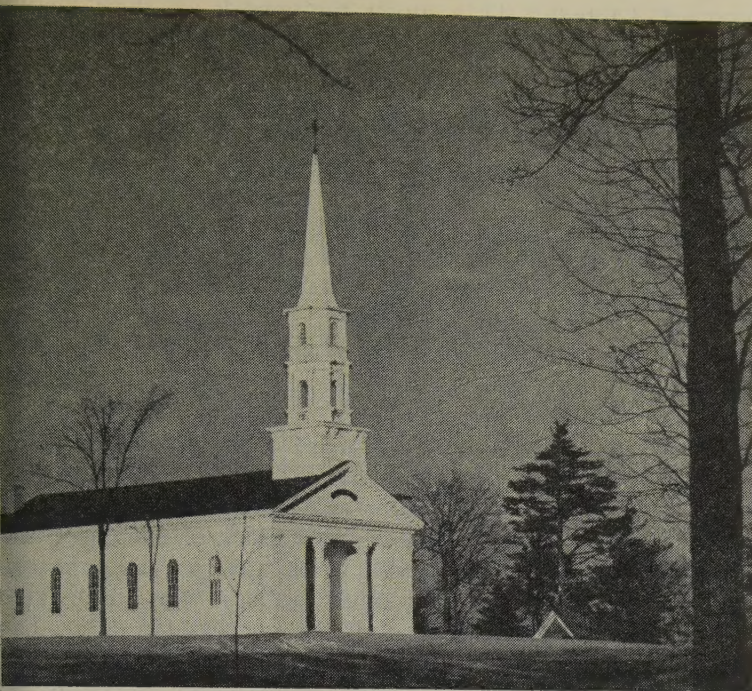
It is an ironic thought too that fallen men, though they cannot fulfill their promises, are always able to make good on their threats. For decades they have been promising us a warless world where peace and brotherhood shall sit quiet as a brooding dove. All they have given us is the control of a few diseases and the debilitating comforts of push-button living. These have extended our lives a little longer so we are now about to stay around to see our generation die one by one, and when the ripper years come upon us they retire us by compulsion and turn us out to clutter up a world that has no place for us, a world that does not understand us and that we do not understand.

But A-bombs and H-bombs and intercontinental missiles and atomic submarines able to belch irradiated death upon us from below the surface of the sea—they have perfected and stand ready to use any time the undisciplined temper of some president or prime minister gets sufficiently out of hand.

In view of all this how wise is the man who has made the God of Jacob his hope and has taken refuge in the Rock of Ages. He has repudiated a world that can make good only on its threats and has fled for refuge to the Saviour who waits long before carrying out His threats but is ready any moment to fulfill a promise.

Maybe the great of the world have underestimated the Christian after all. When the big day comes he may stand like Abraham above the burning plain and watch the smoke rising from the cities that forgot God. Neither science nor learning can quench the fires of judgment in that day, but a Christian can steal a quick look at Calvary and know that *his* judgment is past.





DUIS C. WILLIAMS *Martha-Mary Chapel at South Sudbury, Mass.*

*It is incredible that when God the Holy Spirit cries out to God the Father in the name of God the Son there should be any element of dullness or compulsion . . .*

*Beginning a series of seven articles  
that will prove to be  
both practical and stimulating*

By CAMERON V. THOMPSON

## The Master Secrets of Prayer

G. CAMPBELL MORGAN has said, "Men only pray with prevailing power who do so amid the sobs and sighing of the race."

These articles are the essence of what God has been pleased to teach the author in twenty years' residence in the school of prayer. Each principle set forth here has been tried and proved during many distributions of the Word of God in Latin America and the French and British West Indies. I early found that the seed of the Word will not thrive on dry ground, and the Lord was pleased to show me one word in one verse which set me forever in the school of prayer: "He that goeth forth and *weepeth*, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

It is for those who must pray amid the whirl and emergencies and madness of this twentieth century that these articles are written, and while I have tried to leave no source unsearched in the vast literature of prayer, most of these principles were discovered in the glorious hours of the early morning as the best of all teachers, the Holy Spirit,

suddenly gave me "openings" in the Word of God.

No one can in this life pass beyond the kindergarten of prayer. Thank God, there are no Doctors of Prayer, and I am keenly aware that there is yet very much land to be possessed. Therefore, these gleanings of a lifetime are sent forth with hope set on the grace of God that He may be pleased to use them for His glory to set the saints everywhere to praying.

### 1. THE DEFINITION OF PRAYER

Prayer is the spreading out of our helplessness and that of others in the name of the Lord Jesus Christ before the loving eyes of a Father who knows and understands and cares and answers. Prayer is the breathing and panting of the spirit after God. It is a taking hold of the willingness of God, rather than an overcoming of His reluctance. It is



*Mr. Thompson is director of the Pan American Testament League, with headquarters in Atlanta, Ga. These articles have grown out of much study and practical experience in the school of prayer.*

a tuning in on the great, thunderous, two-thousand-year-old prayer meeting going on in the glory above.

In all true prayer God the Holy Spirit cries out in us to God the Father in the resistless name of the Lord Jesus Christ. When we meet the simple conditions of prayer laid down in the Word of God we receive mercy and grace. And these come from the very throne of grace upon which is seated One who loved us unto death and past death, and who can more than satisfy the desperate cries and wordless yearnings of our hearts. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

### 2. THE NECESSITY OF PRAYER

The secret of all failure is prayerlessness. One has but to study the life of Saul of the Old Testament and of Judas Iscariot of the New Testament to see that this is true. They did not pray. And, we ask:



did Adam pray, or Eve, when the serpent approached them in the Garden of Eden? Did Abraham pray before he went in unto Hagar or before he went down to Egypt? Did Paul pray just before he and Barnabas quarreled over John Mark (Acts 15:36-41)?

Prayerlessness is a disaster. Someone has said, "God froze Jacob by night and consumed him with drought in the day" (see Gen. 31:40), but twenty years passed before he would utter a word of prayer. When he did pray, he marvelously got in God's way trying to answer his own prayers (Gen. 32:9-20). It was only at Jabbok (the place of emptying) that he learned the secret of prevailing with God. For there he was emptied of all his natural strength and was wounded, lest he do anything else but cling to God all his life. "Jacob wrestling only failed; Jacob clinging soon prevailed." The great tragedy of David's life came when he walked—prayerless—on the roof top of his house and saw Bathsheba.

As to what place the Early Church gave to prayer, as to whether anything whatsoever should be allowed to crowd it out, note this: "It is not reason that we should leave the word of God, and serve tables. . . . But *we will give ourselves continually to prayer*, and to the

ministry of the word" (Acts 6:2, 4).

Two prominent ministers were asked, "Should Christ come, what would be your keenest regret?" They both replied, "That I did not pass more time in prayer." We all intend to pray, but few do.

One poor soul entered the school of prayer after his arrival in hell. He asked for relief for his agony; it was refused. He asked that a beggar warn his brothers. He was turned down. He was praying to Abraham, a man. He could not locate God. He dared not ask to get out. He plainly knew that he was beyond all hope. *Prayerless on earth, unanswered in hell, he suffers on as the man who tried to learn to pray too late.* "For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him" (Psa. 32:6). ◆ ◆ ◆



## Salvation and Dilapidation

BY GEORGE MATHESON

*"To enter into life halt or maimed"* (Matt. 18:8).

There are two ways of entering into the life of God—the mounting up with the wings of an eagle and the halting on lame feet. The prodigal son came in by the former way; he entered at once into rest; he was greeted instantaneously with the music and dancing of the Father's house. The patriarch Jacob came in by the other way; he halted on his thigh amid the glories of Peniel; the breaking of the day came to him in the shrinking of the sinew.

I am glad there is this latter way of entering into life. I am glad one can enter into the life of God when he has not the wings of an eagle—when he feels the reverse of soaring. I am glad that depression is not incompatible with the new birth—that a man may be halt, maimed, mutilated, and yet at that very time may have already passed from death unto life. None but Christ ever offered such liberal terms of salvation. None but Christ would ever accept a bird with broken wing.

The men of the past demanded the flight of the eagle. They wrote

upon the portals of their heaven "The halt and the maimed enter not here." Greece demanded the beautiful; Rome called for the strong; Judaea summoned the good; none said to the laboring and heavy-laden "I go to prepare a place for you." None but one—the Man Christ Jesus. He alone invited the lame feet. The Greek could only come in the chariot of Venus; the Jew could only ascend in the chariot of Elijah; the Christian could *totter* into the Kingdom of God.

O Love Divine, all loves excelling. We thank Thee for Thy transcendence. All earthborn love is built upon some glory of its object; my carnal heart waits for the appearing of my brother's star. But Thou waitest not for the star; Thou hast songs in the night. Thy heart is less exacting than mine; it claims less at the starting. I demand at the very least the presence of a bow in the cloud; Thou wilt accept the cloud without the bow. I refuse to be reconciled to my brother unless he has offered me his gift; but Thou bringest Thy gift to invite my reconciliation. Thou comest to me in my impotence, in my poverty, in my mean attire. Thou comest to me when it is still midnight. Thou comest when there is only a manger with no Christ in it; Thou bringest Thy Christ to the manger. Thou comest when there is only the storm and no Jesus; Thou bringest Jesus to walk upon the storm.

Thou alone hast seen the prodigal afar off. Other masters have delayed their coming till he has put on the ring and the robe; Thou bringest the ring and the robe to the house of his squalor. Man's heart can rise to the hills of heaven; but Thine alone can embrace the valleys of earth. ◆ ◆



*Christian perfection is not so severe, tiresome and constraining as we think. It asks us to be God's from the bottom of our hearts. And since we thus are God's, everything that we do for Him is easy. Those who are God's are always glad when they are not divided, because they only want what God wants, and want to do for Himself all that He wishes.* —FÉNELON.

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# Where Does the Blame Really Lie?

*The people blame the pastor and the pastor sees the lack in the people,  
but the reason for a languishing, powerless church lies deeper than this*

By REV. T. J. SPIER

IN the life of Joseph there were experiences which so closely parallel the life and experiences of Christ that Joseph is recognized as a type of Christ. His brothers didn't treat him right. They had their reasons; he was the favorite son of their father. He was true to his father and against their sinful ways. They hated him, moreover, because of the dreams he had. According to his visions he was to have the place of prominence and they were to be subordinate to him. These dreams did not come to him by accident. He in faith believed that there was a better course for him than that followed by his elder brothers. He was determined to keep clean and to do the will of God. It was for his reason God was with Joseph.

Christ is in the midst of the church. He is to have first place; we must bow to Him. The practice of setting Him aside and taking the place of prominence ourselves will finally result in there being a famine in the church.

The natural tendency is for us to look around and pin on someone else the blame for existing conditions. The sons of Jacob might have blamed their father. Some people are quite ready to blame God for existing conditions in the church. Reuben could have blamed the others, because he had been against their plans to kill Joseph. There was plenty wrong in that family, and apparently there was much they could say to justify their position. Weren't they in the place of God's promised blessing, the land of Canaan? Don't we say the same sort of things? Aren't we evangelical, fundamental, orthodox, separated? Don't we hon-

or the Word of God? Why then the famine? Why no blessing, or little blessing, in the church?

Let us consider the account found in Genesis 42.

*There was corn in Egypt.* This is typical of the blessing and prosperity of God! Why was there blessing and provision? Joseph was on the throne. Joseph was given his God-appointed place. God will bless and provide in the most unlikely place if Christ is given His rightful position. If there is famine in the church, if the work languishes, there is only one reason—Christ is not enthroned!

*"Why do ye look one upon another?"* The natural tendency in the church is to blame others for existing conditions. It is easy for the pastor to blame the people. "They are not spiritual," he says. "They are not faithful. They do not appreciate my effort and my work, my consecration and my sacrifice. They don't put the work of the Lord first."

And it is also common for the people to blame the pastor. "He doesn't study enough," they say; or, "He studies too much and his sermons are too heavy." "He doesn't visit enough . . . He doesn't cooperate with other groups, other pastors and with the movement . . . He's too independent and proud . . . He thinks too much about money." And on and on it goes.



*Mr. Spier has served Alliance pastorates in the Southeastern and the Pacific Northwest Districts. He is now giving his full time to evangelism as a member of the Bureau of Evangelism under the Home Department.*

Sometimes the church blames the board or executive committee, the very committee that they elect. They accuse them of being domineering and running the church the way *they* want to. They claim that they are not spiritual men, or that they tie the hands of the pastor and won't give him freedom to work as the Lord leads him. Sometimes the board blames the church, and together they all blame the denomination or movement. They cry: "The name of the organization is a hindrance! . . . If we were affiliated with some other popular, well-known group our work and local church would succeed." More particularly the pastor and church complain against the district superintendent. "What does the superintendent care about us? When does he ever come around? That's why things do not go here as they should—we don't get any recognition from the district office."

You'll never get anywhere looking around and blaming one another! We need to find Joseph. Joseph was put out of the family!

*"Get you down thither, . . . that we may live, and not die!"* (verse 2). Joseph's brethren were desperate. It was do something or die. We need to be desperate. We must seek the blessing of God upon the church at any cost. We have had a recent example of this in the Philippines. Phil Watts prayed, "O God, give us a spiritual revival in Zamboanga City at any cost!" Before twenty-four hours passed his life was snatched from him. God took him at his word.

The ten sons of Jacob started in the right direction. They didn't



know it, but they had to find Joseph. They had to humble themselves before him in order to live and continue (verse 6). The dreams God gave Joseph came true. After many years Joseph saw the fulfillment of his vision as his brothers knelt before him.

*They had to face the past before they could be blessed.* Of course Joseph knew them, but he made them establish their identity. "Who are you—spies?" In response they told specifically about the family. They were the sons of the mighty Jacob—the greatest herdsman of Canaan. There were twelve sons in all: ten present, the youngest at home with the father and one dead. Who were these men? They were in the line of the "called out" ones of the Living God; sons of the great Abraham and in the line of God's special blessing. They knew how to handle things; they knew how to run things and do things. "What then are you doing here?" was the attitude of Joseph. "You must be spies! Surely you don't have need of our help!" Something had gone wrong, and they had to go way back and examine the details of their movements. This they did in Joseph's presence, not realizing that he understood their language.

*They came to the place of honest confession* (Gen. 42:21 and 44:16). "And they said one to another, We are verily guilty concerning our brother, . . . therefore this distress is come upon us." Joseph, hearing their confession, left the room to weep. Jesus wept over Jerusalem and He weeps today as He observes the independence of the church; but He will weep tears of joy if we will

only make honest confession. Notice the magic words: "We are verily guilty!" "We saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." How the church has sinned in failing to observe His grieved heart! We have been too busy with our plans, our thoughts, our ideas to hear His voice.

*There was judgment and penalty to be paid.* Joseph's brethren were all locked in prison for three days, and before they could return home Simeon was surrendered to be bound as a hostage to insure their returning with Benjamin. Certain conditions had to be met. Great fear fell upon the men when they discovered that their money was returned to them in their sacks. When they ran out of grain again and their father urged them to return to Egypt for more, they reminded him that they could not without Benjamin. It was a hard struggle for Jacob. He was still suspicious of their treatment of Joseph. He was not willing to risk the life of Benjamin in their hands. But they had to live! They made desperate promises. "Slay my two sons, if I bring him not to thee!" said Reuben. "We must live, we cannot perish!" Jacob knew that he must yield Benjamin or they would all die. Too many in the church are holding on to "Benjamins," not willing to give up the nearest and dearest in exchange for blessing and life in the church.

*Showers of blessing came next!* Joseph was anxiously awaiting their return. Day after day he watched the caravans as they came. One day he observed their approach. "And when Joseph saw Benjamin with

them, he said to the ruler of the house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon" (Gen. 43:16). In fear the men approached Joseph's steward, but he said: "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks . . . (verse 23). "And he brought Simeon out unto them!" Again they were a united family—all twelve brothers. As foretold in the dream they all bowed before Joseph. He left the room and wept again. But he made one final test. Had they repented of their treatment of him? He put them to the test regarding their attitude toward Benjamin. He had his valuable drinking cup placed in Benjamin's sack. They were over taken and searched. The one that stole the cup was to be Joseph's slave. Instead of the brothers letting the Egyptians take Benjamin and then continuing on their way home, they all returned and pleaded for his freedom. Judah offered to be a slave in his place. Joseph was sure then that they had repented; therefore he dismissed the onlookers and revealed his identity to them. We read that they were "troubled at his presence." They had a right to be. Suddenly one of these days Jesus will be revealed and many in the church will be troubled at His Presence!

In all this I see a picture of the average church today. Christ is set aside in the pit of neglect while we sit in our committee meetings and business meetings making our own plans. The church is not ours—it belongs to Jesus Christ! He is our Head and we cannot succeed if we neglect the Head. We must bow at His feet! He must be on the throne in the place of authority. If the church is languishing and failing there is only one reason: Christ is not in His rightful place! We've sold Him in exchange for our own plans and ideas. We want everything to go our way.

Yes, we want to be fundamental and be considered spiritual people. We want to be true in the matter of preaching the Word. We want blessing; but we want it our way. We may not say it, but this is our attitude: "We ought to know how to

(Continued on page 11)

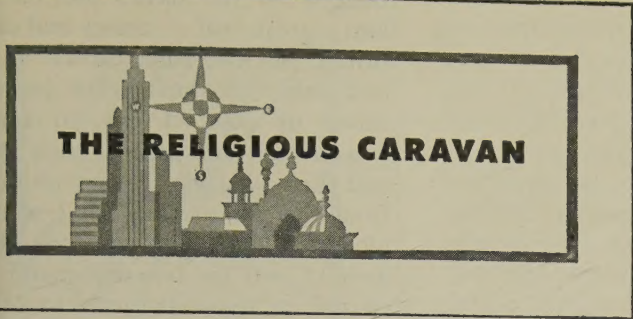
THE ALLIANCE WEEKLY

### Give an Extra Subscription

*In ten more days the Subscription Campaign will be over. The extra effort you expend in these last few days will determine by just how many you exceed last year's total. The Campaign ends on November 24, and all lists must be postmarked by midnight, November 27, to be credited to the Campaign.*

*Increasing the circulation of THE ALLIANCE WEEKLY (to be known as THE ALLIANCE WITNESS next year) is a ministry that will have eternal results. We believe that through it many will be called to a closer walk with God, to a life of missionary intercession and to a larger expression of devotion through increased gifts to the Lord's work. And surely young people will be called to the ministry of the gospel either at home or on the foreign field. Giving an extra subscription will help.*





DAVID R. ENLOW, Editor

## HOME

**Mission celebrates eightieth anniversary:** Approximately 500 persons helped Pacific Garden Mission, Chicago, celebrate its eightieth anniversary at a rally in Conrad Hilton Hotel on October 13. The mission, two blocks away from the Michigan Avenue hotel, in a Skid Row district of the "Windy City," is the nation's second oldest, the McAuley Water Street Mission, New York City, being older by five years. Prior to the rally message by Vance Havner, Superintendent Harry G. Mulnier announced that in the mission's eightieth year over 8,000 persons had made professions of faith in Christ in the men's and women's divisions and in the Servicemen's Center. Total attendance at gospel meetings was 180,909 and 122,959 meals were served to Skid Row victims.

**Chinese intellectuals choose Christ:** At a seven-day International Students, Inc., conference in Pennsylvania, more than one hundred Chinese rallied to the Christian cause. Of the one hundred, many of whom were top-flight intellectuals, twenty-four accepted Christ as theiraviour and an additional fifty dedicated their lives to service. At the close of the conference, ISI staff man and Choy, director of the conference, remarked that such happenings were unprecedented in the history of foreign Christian work in America. The principal speaker at the conference, Rev. Calvin Chao, said he had never seen anything to equal it outside of mainland China.

**President hails Bible reading observance:** The 1957 world-wide Bible Reading observance from Thanksgiving to Christmas was hailed by President Eisenhower as holding "a mighty promise" for mankind. "As the Bible's message is made available in 1,100 tongues, reaching into the most distant corners of the earth," the president said, "we are given strength to continue our work toward that greatest objective of all: peace on earth, good will to men." Climax of the program is Universal Bible Sunday, December 8, a tradition in this country since 1904.

**Church plans for research center on Reformation:** A group of scholars launched plans to establish a center for research into the Protestant Reformation at Concordia Theological Seminary in St. Louis, Mo., an institution of the Lutheran Church-Missouri Synod. The founda-

tion will collect and collate original documents pertaining to the Reformation era, and microfilm all important primary and secondary sources connected with the subject. These include the continental, English and Scandinavian phases of the Reformation, the Counter Reformation and other related historical periods.

## ABROAD

**German church group to visit Czechoslovakia:** A team of West German Protestant leaders will visit Czechoslovakia this month as guests of evangelical churches in that country. The group will include Dr. Ernst Wilm, president of the Evangelical Church of Westphalia; Dr. Guenther Jacob, Superintendent General of Cottbus, in the Soviet Zone; Dr. Hans Thomme, director of the preachers' seminary of the Westphalia Church at Brackwede, and Dr. Heinz Kloppenburg, senior official of the Evangelical Church of Oldenburg.

**Southern Baptists commission eighteen missionaries:** Eighteen new missionaries were commissioned by the Southern Baptist Foreign Mission Board at its annual meeting in Richmond, Va. They brought the total number of active Southern Baptist foreign missionaries to 1,179.

**Urge Indian Christians not to get agitated over burning:** Christians of India were urged at New Delhi to have "patience, hope and humility" and "not to get agitated" over a recent antimissionary demonstration in Raipur during which a Hindu mob burned down an American Protestant mission center. The plea was made by the executive committee of the National Missionary Society of India, an interdenominational group. It urged Christians to "do everything peacefully and lawfully." The incident referred to occurred last September. The mob set fire to the center after its superintendent, an Indian clergyman, protested against the use of a Hindu idol during a meeting in the building.

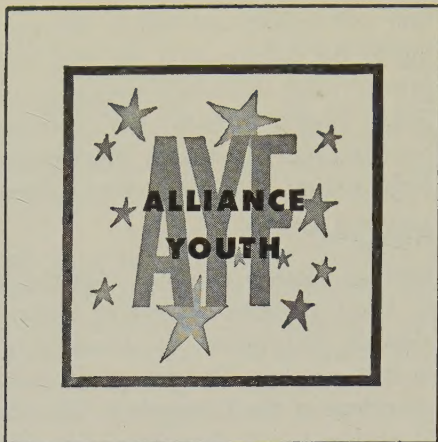
## PEOPLE

**Dr. Held, German church leader, dies:** Dr. Heinrich K. Held, president of the Evangelical Church of the Rhineland, died of lung thrombosis within less than a week of his sixtieth birthday. He had only recently returned from Minneapolis, Minn., where he attended the third assembly of the Lutheran World Federation as an observer.

## SIGNS OF THE TIMES

**Anglicans sing old hymn to jazz rhythm:** Worshipers at St. Andrew's Anglican Cathedral in Singapore were startled to find themselves singing a seventeenth century hymn to the rhythm of a jazz tune. The hymn was "Now Thank We All Our God." The syncopated music to it was written by Rev. Geoffrey Beaumont, of St. George's Church, London, composer of a "Jazz Mass" that had its American premiere last April.





WELDON B. BLACKFORD, Editor

## "Victory in Jesus" for Every AYF

Many of us will never forget the day the Japanese surrendered to the Allied Forces and the war with Japan came to an end. The news of that exciting moment climaxed in the celebration of "V-J" Day, the day of victory over Japan.

The letters "V-J" suggest another kind of victory we are looking for during these days; God grant that we shall have "Victory in Jesus" throughout all our churches in the United States, Canada, Puerto Rico and Mexico during National AYF Sunday and Youth Week, November 17 through 24. This is the week for all AYFers to unite in a spiritual emphasis in their local churches.

Our theme for the Week is "Dedicated Youth." The Youth Office has prayerfully prepared material for the program and distributed it to more than two thousand AYF leaders and pastors. We are asking that the keynote of all our meetings be complete and unconditional dedication to Christ.

If there is to be spiritual blessing in the church during Youth Week, AYFers must be willing to meet the following conditions:

1. *Give this program first place in your weekly schedule.* Some churches will plan a full week of AYF programs for their group. This means that some things will have to be sacrificed in the daily routine to support the program. It means that your time will have to be budgeted so that school assignments and other responsibilities are cared for. We call upon all our AYFers to give

priority to Youth Week activities in their church.

2. *AYFers must give much place to prayer.* This is the guarantee for spiritual blessing, and our young people are urged to unite in this ministry.

Here are some suggestions which may help you plan a prayer program: a Saturday night prayer meeting at the church or in a home prior to AYF Sunday; a special Sunday afternoon prayer meeting for AYFers on AYF Sunday; an early morning prayer service before school; a prayer service before each evening program.

3. *AYFers must reach out for others.* Let this be a week when every effort is made to reach that one who has drifted from your fellowship and is out of fellowship with Christ. This is an opportunity to bring your friends under the preaching of the Word and into the fellowship of your AYF.

Our Bible text for Youth Week is the first verse of Romans 12: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In the heart of Africa a slave procession passed by; the local king called out a poor slave who displeased him in some way, ordered his men to put their arrows to their bowstrings and avenge the offense with the blood of the lad. An Englishman who witnessed the incident went to the native chief and

begged for the slave's life, offering him a great deal of money and costly bribes, but the chief turned to him and said: "I don't want ivory slaves or gold; I can go again yonder tribe and capture their stores and their villages; I want no favor from the white man; all I want is blood." Then he ordered one of his men to pull his bowstring and discharge an arrow at the heart of the poor slave. The young Englishman, on the instinct of a moment, threw himself in front of the slave and held up his arm, and the next moment the arrow was quivering in the flesh of his arm. Then he pulled the arrow from his arm and the blood flowed, and he said to the astonished chief: "Here is blood here is my blood; I give it for the poor slave and I claim his life."

The chief had never seen such a spectacle before and he was completely overcome by it. He gave the slave to the white man. He said, "The white man has bought him with his blood, and he shall be his." At a moment the poor slave threw himself at the feet of his deliverer, tears flowing down his face, and said: "White man, you have bought Lebe with your blood; Lebe shall be your slave forever and ever." The white man could not make him take his liberty; wherever he went Lebe was beside him—no drudgery was too hard, no task too hopeless. He was bound by the mercy of his deliverer as his consecrated servant.

If a poor savage heart can thus be bound by the wound of a stranger's arm, what should you and I say of those deeper wounds in those torn living hands and feet and the heart that was opened by the spear? We believe that we are redeemed; how can we but be consecrated to Him?

May this week bring reports of glorious victories in new dedication to Christ throughout the AYF.

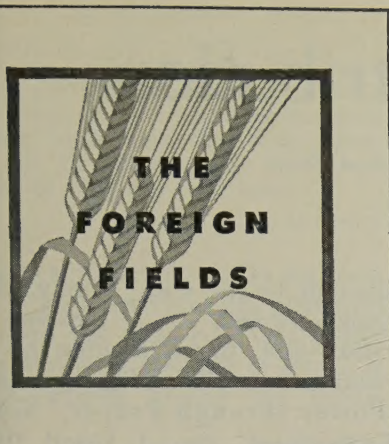
### AYF Guide

Bible reading plan for school days

NOVEMBER 18-22

Monday	.....Genesis 8
Tuesday	.....Psalm 8
Wednesday	.....Luke 2:8-20
Thursday	.....Psalm 55
Friday	.....Acts 5:21-42





## New Fruits

by MARY ELLEN GERBER, *Gabon*

Obedience to the call of God results in fruit and blessing. Two years ago Benjamin Kombi faced the alternative of surrendering to the whole will of God or of continuing as a helper in the white women's home. For months he tried to keep up his spirits outwardly. Even though his work continued to be unacceptable, I could sense that something was preying on his heart and mind. He had expressed his desire to be in the Lord's work, but at the opening of Bible school he used the excuse of not having suitable clothing and money to attend school.

In one of the services he opened his heart to the Lord and the battle was won. From then on his genuine joy evinced a surrendered will. He enrolled in classes, drank in Bible truths and took advantage of every opportunity to witness to friends who had told him that he could serve the Lord on two paths.

During the past year he and his wife have been preaching in a village of their own tribe. At the outset he, with the help of a small group of believers, erected a place of worship. Later I visited them and saw the fruits of their faithful teaching. The neat bush chapel was decorated with fresh ferns and palm branches placed at intervals against the whitewashed walls. These things seemed typical of those who gathered there to worship. They have heard the message of salvation and have turned their sin-stained hearts over to Christ who alone can cleanse and enable them to live victoriously in the midst of the heathen.

At Easter ten men and women marched down to the stream at the foot of the hill and were the first ones in the district to be baptized by an African pastor. The previous day these candidates had been carefully questioned as to their faith and conduct as believers. One woman was asked if she "sat well" with her husband and if peace reigned in the home. Another was asked if he had more than one wife, to which he replied that he had but one, but that a woman relative and several children were living with him and his wife. The pastor and elder suggested that he make other arrangements for the relative, in order that the heathen could not accuse him of polygamy. Do you have any more desire for palm wine, smoking or dancing? Are there any hidden matters you would be ashamed to reveal if Jesus were here speaking to you? To this question one conscientious middle-aged man replied, "I can think of none except a number of debts that I have incurred!"

During the questioning period fifteen women relatives and friends of the village chief's wife, who had died that morning, were wailing and rolling themselves on the ground in the house and yard across the street. Darkness and light, heathenism and Christ, death and life, doom and hope—these contrasts stood out in bold relief as the helpless cries of those still groping in darkness pierced our ears.

When we gathered around the

*A Mitsogo girl, Gabon*

BONNIE JEAN FAIRLEY



Lord's table and the black hands of Timothy, the African pastor, distributed the emblems of Christ's shed blood and broken body, it seemed as if the Lord was repeating the prayer He once uttered, "I in them, and thou in me, that they may be made perfect in one." To our new Gabonese workers and Christians the Lord continues to say, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

## Ransacked Packs and Stolen Knives

A letter from Rev. and Mrs. H. D. Anderson in the Baliem Valley, New Guinea, gives added information about the articles which were lost when a missionary exploration party was attacked in Pass Valley on July 30 (*ALLIANCE WEEKLY*, September 4).

"About the middle of August Myron Bromley made a trip to make inquiries. All he could recover were the shells and beads. The Danis had ransacked the packs and had thrown what they didn't want into the river."

In the same letter the Andersons mention that some of the tribesmen in the Wolo Valley had stolen some knives from missionaries of the Un-evangelized Fields Mission. When they attempted to recover the knives they found the people in a hostile mood. When one of the missionaries stepped forward to shake hands in a gesture of friendship a Dani drew a bow and shot him below the armpit. The arrow went in five inches.

"The incident happened about eleven o'clock in the morning, but it was not until our radio contact at four o'clock that they were able to summon help. Immediately the MAF flew a plane into Hetigima and picked up Dr. Smit, taking him to the Wolo Valley. The wounded man was flown back to Hetigima and since it was too late that evening to attempt to reach the coast, Dr. Smit sat up with him all night. The next day they were flown to Sentani. An X-ray showed that no damage had been done to the vital organs of the chest cavity. The people have made a settlement for the incident—a gift of pigs.



# A Crisis in Literature Distribution

*Crowded quarters limit the ministry of the China Alliance Press*

By REV. ROY J. BIRKEY

ROBERT Morrison, first Protestant missionary to China, was making preparations to board a ship in New York and continue his journey when he encountered one of the shipowners. The merchant said: "And so, Mr. Morrison, you expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, Sir," replied Morrison with more than his usual sternness, "I expect God will."

On this 150th anniversary of Robert Morrison's arrival in China (1807) we do well to remember the faith, the courage and the achievements of this great Scotsman. The entire Bible in the Chinese language, one of the most difficult languages in the world, stands as a perpetual monument to Morrison, to William Milne and to an unknown scholar. What they began in staunch faith has been advanced by others who followed them.

With equal vision, devotion and passion, Robert A. Jaffray founded the China Alliance Press and the *Bible Magazine*. In spite of the rising and receding tides of nationalism since 1912 and with the exception of short periods during World Wars I and II, this work has continued to grow both in volume and in outreach, ministering to Chinese scattered in almost every part of the world, first from Wuchow, Kwangsi, then from Shanghai, and now from Hong Kong.

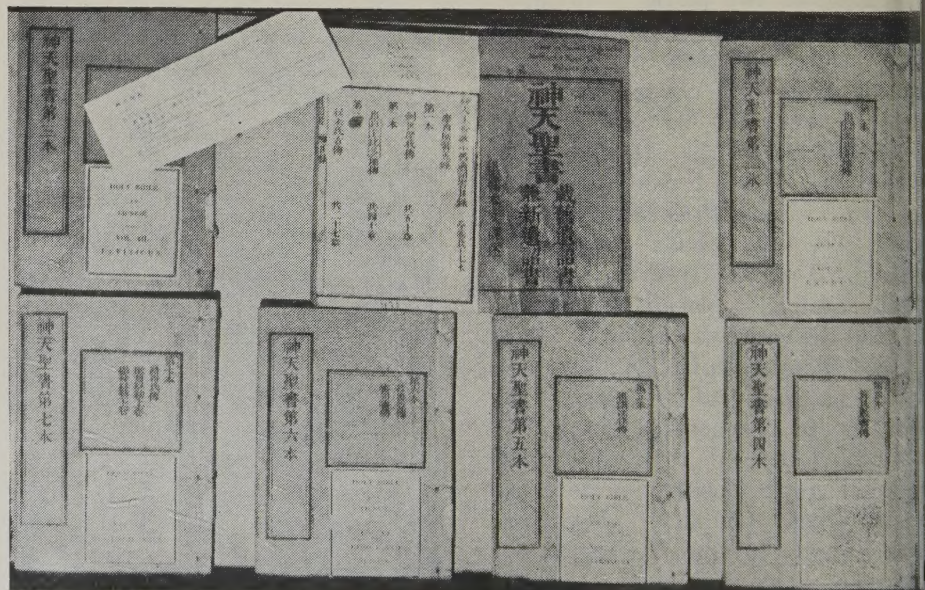
Since the press was moved from Lion Rock Road in Kowloon about four years ago to a more strategic location near Kowloon's business center, the bookroom sales have increased over 300 per cent and our mail order distribution over 400 per cent. In Indonesia alone our pub-

lications are being distributed from more than thirty different points. Since the "liberation" our press has sent back to the mainland over 23,500 packets, totaling over 150,000 pieces of sound gospel literature. These projects were designed to strengthen and to encourage the Christians and the Christian workers there.

As a result of this wide distribution, in about three years' time over 4,750 persons have written to inform us of their conversion upon the reading of a tract from us. These messages have come from Southeast Asia, Taiwan, the mainland and from almost every part of the world. Persons in China who write to someone outside of the country take considerable risk, yet we have received over four hundred letters expressing genuine gratitude for the publications which we had sent to people in the interior. Here are a few excerpts:

"Praise God for the *Bible Magazine* and the Exposition of Romans. I leaped and jumped for joy as I praised the Lord upon receiving them . . . I have received the Exposition of Romans. I read it three times from the beginning right

through to the end. Surely, these books are rich . . . I received the books—first, the Exposition of Romans and the *Bible Magazine*; later 'Power through Prayer,' 'God's Faithfulness,' etc. I kissed them. At night I read them . . . We take turns in reading the books which you sent to us. We often speak about the help we have received from them and encourage one another . . . Last year I received the Exposition of Romans; now at the beginning of this year I also received 'Power through Prayer,' 'God's Faithfulness,' etc. These books were made a great blessing to my spiritual life. I wish to express my very, very deep and sincere appreciation for this help . . . Your concern for us, your labor, your consecration and prayers are not in vain. In that Day you will see the wonderful results of your work which was done in silence . . . The churches in their homes at M— H— and W— G— are doing very well. Pray for them . . . Devotional and expository books are much in need . . . Ah, to think that you did not forget me! When the Lord comes, I hope to meet you with joy in the air . . . Please send us the *Bible Magazine*.



*A section of the 150th anniversary exhibition of the original translation of the Bible into Chinese by Robert Morrison and William Milne. The original printing was done with type carved from wood.*

Photographed through the courtesy of the Deputy Librarian, Hong Kong University, by R. J. Birkey.



the top of the picture is Volume 11 (1923) of the "Bible Magazine," founded by the late Robert A. Jaffray. This bound volume was recently discovered in Hong Kong. Many of these magazines have been preserved for their priceless Bible expositions. At the bottom of the picture are samples of 1955 and 1957 issues.

LIN CHIC CH'AO

and other literature . . . Do not drop . . . Whatever you do, please do not drop us! (Signed: The Lord's Little Worm, a member of the C. & A. church among the tribesmen.)"

We as representatives of the Alliance must not fail them in their hour of dire need. There are many more interesting letters and comments from which we could quote, but space will permit no more. I should also say that all literature sent to the mainland must be sent free as no money can be remitted from China. Gifts for the Alliance Press in Hong Kong make this ministry possible.

So greatly expanded has become the ministry of publishing and distributing literature that the China Alliance Press has completely outgrown its present quarters. Our staff is overworked. Sometimes we feel as if we simply cannot continue, and as long as our space is so limited we are unable to share the load with others.

In order to secure suitable premises in a desirable location and to avoid paying a large sum for "key" money, we must agree to pay an excessive rent. Some Chinese merchants pay as much as U.S. \$15,000 to \$20,000 premium for a flat in a good area. That is in addition to the rent or cost of purchase. Unless arrangements can be made for larger premises, we shall be unable to meet the needs of the Chinese who are looking to the Alliance for sound angelical publications.

Will you join us in expressing our sincere praise and gratitude to God for that which already has been accomplished? Let the honor and glory be ascribed to Him. Still there remains so much more to be done. Will you pray that larger premises may soon be found and that all needs may be fully met? Indeed, pray for all of our Alliance publication agencies in many of our twenty-two fields. Pray for divine wisdom,



for health and for strength for those engaged in this vital ministry. Pray for the needed funds. Pray for the literature already distributed, particularly that sent into China, that it may be the means of bringing strength, courage and comfort. Then let us faithfully and energetically press ahead, whether the time before our Lord's return be years, months or days.

For when our Lord shall appear, the "sowing" and the "weeping" will be turned to "rejoicing." But to share in His joy and in His glory we also must share in the sowing and the watering ("weeping") now! ♦ ♦ ♦

### "Why Do Ye Look . . .?"

(Continued from page 6)

run a church. We've been raised in the church and we've observed many things through the years . . . We've had experience. We're successful businessmen . . . We've been to Bible college and seminary; we know how it ought to be done."

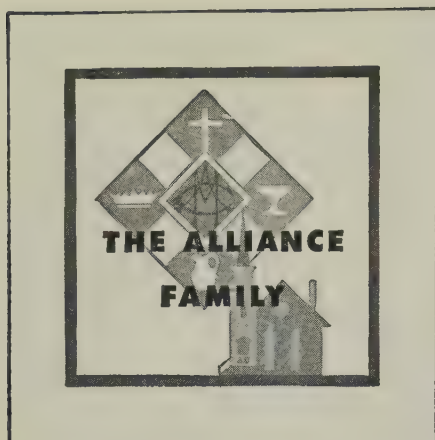
I am convinced that we have failed again and again because we have tried to run the church as if it were a business or a school. The church is not merely an organization—it is a living organism! We are far from the original plan. The methods of the Early Church were simple. The Early Church was very conscious of the presence of the living Christ in their midst! The

church is to be guided by the Spirit and governed by the Word. The church is not to be run by the pastor or the congregation. Both need to be low at the feet of Jesus Christ with a ready ear for the voice of the Spirit. "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). Where the Spirit is in control Christ is glorified, for Jesus said of Him: "He shall glorify me." Too many of our services are tense and dead, with no freedom of the Spirit.

There is an application in this story to the unsaved—those who neglect Jesus Christ and shut Him entirely out of their lives. You may put Him in the pit of neglect and indifference now, but some day you will need Him. Some day you must bow before Him! For the compromising Christian who puts Christ in the pit as he carries out his own plans for an evening there is also an application. As far as you are concerned, Where is Christ? In the pit of neglect or on the throne?

Let's quit looking at one another and blaming one another if the church is not "moving" or "succeeding." Let's get down to the place of blessing. Let's find Joseph. Let's get down at the feet of Jesus and say: "We are verily guilty concerning Thee! We have not sensed the anguish of Thy soul! Thou hast besought us and we would not hear! Therefore this distress is come upon us!" ♦ ♦ ♦





CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

Miss Carol Van Bremen sailed from New York on October 23 for language



Carol Van Bremen  
French West Africa

study in France before proceeding to French West Africa. Miss Van Bremen, whose home is in Belle Vernon, Pa., is a member of the Northside Alliance Church in Pittsburgh. She is a graduate of Nyack Missionary College and received the B.S. degree from University of Pittsburgh.

Rev. and Mrs. D. Grant Crooks and children, Cathy Ann and Grant, and Rev. and Mrs. H. O. Watkins sailed from New York on October 23, returning to French West Africa.

The Crooks, going to the field for their second term, will be stationed temporarily at San in the French Soudan, from which point they will make expeditions into the Black Bobo Tribe until a site is chosen for a new station.

Rev. and Mrs. H. O. Watkins  
French West Africa



Mr. and Mrs. Watkins, who first went to the field in 1923, will be stationed at Labe in French Guinea, among the Foula people.

### With the Lord

Mrs. Harold M. Freligh was taken to be with the Lord on October 10, in La Crescenta, Calif., where she and Mr. Freligh had lived since retiring.

Ella Holsted was born in southern Wisconsin August 17, 1891. While she was still a young girl she became aware of her need of the Lord. Though she was in the church and active in religious services, she wanted peace with God. As a young lady she obtained this peace through recognition of salvation by faith in Christ Jesus. Her assurance was strong and steadfast. In 1918 she went to China under The Christian and Missionary Alliance, but was able to remain only two and a half years because of her health.

In 1925 she was married to Rev. Harold M. Freligh. For some years subsequently she was a teacher in the St. Paul Bible Institute where she and her husband labored together.

In later years with her husband at Nyack Missionary College, Nyack, N. Y., her activities were more secluded, but she had a remarkable ministry of intercession. Her prayer list was world-wide. The passion of her life was to witness to and win souls. To the visiting nurse who attended her a few hours before her passing she gave her testimony and inquired if she were a Christian. Only two months ago she gave her testimony in a cottage prayer meeting where an unsaved young man was so impressed that he was led to accept the Lord that night. Within a week he suddenly died, a brand p'ucked from the burning and her last trophy.

During recent weeks she repeatedly expressed a deep desire to go home, and spoke of how wonderful it would be to see the Lord.

The funeral was held on October 12,

with Rev. E. E. Johnson and Rev. Clifford Erickson participating.

Mrs. Freligh is survived by her husband, her sister, Miss Annetta Holsted, and a brother, Dr. E. Holsted of Battle Creek, Mich.

Rev. Raymond H. Wilson went to be with the Lord in Cleveland, Ohio, September 7 at the age of sixty-one. Mr. Wilson was graduated from Nyack Missionary College in 1918 and served as assistant pastor at the Peter Robinson Memorial Church (colored), Pittsburgh, Pa., for two years. He taught at the Boydton Institute in Virginia a year and then was a missionary in French West Africa until 1936. He later served the Mt. Pleasant Church in Cleveland, Ohio, and at Oberlin, Ohio. After a period of evangelistic ministry he again became the pastor of the Mt. Pleasant Church and remained there until his death. He is survived by his wife, the former Xerr Brown; a son, Raymond, Jr., and a daughter, Gertrude.

On October 2 Daniel Warren Irvin, four-year-old son of Rev. and Mrs. Maurice R. Irvin, Lexington, Ky., went to be with the Lord. The child was a victim from birth of cystic fibrosis disease. He died from pneumonia.

Frank R. Malsbury, active in Christian and Missionary Alliance church in Tampa, Fla., Muncie, Ind., and Indianapolis, Ind., went to be with the Lord on September 29 at the age of eighty. Mr. Malsbury served for many years as a teacher and superintendent in Sunday school and was a life member of the Board of Elders of Hope Church, Indianapolis. He was a past president of Youth for Christ in that city.

The funeral services were held at Hope Church on October 2 by pastor, Rev. Russell R. Kauffman. Mr. Malsbury is survived by his wife, Mrs. Hazel Malsbury; two sons, Rev. Roy E. Malsbury, of Detroit, and Dr. Donald R. Malsbury, of the University

(Continued on page 13)

Rev. and Mrs. D. Grant Crooks and family, French West Africa





## Sunday

READING—Psalm 34:1-10.

TEXT—"O taste and see that the Lord good" (verse 8).

Prove Christianity by testing it. . . . The writer once knew of an intelligent fidel being converted by what might be called an unconscious prayer. His Christian wife had just died, and in remembrance of her beautiful life and all more beautiful death his heart was writhing with agony. Before he realized he had uttered a sob of prayer to her God for comfort and help. Instantly he remembered that he did not believe in God; but before he had time to call his prayer by an act of reasoning, he had reached heaven through an impulse of his heart and the answer had come back to his heart. The answer had come back to him in a new consciousness such as he had never felt before, and from that moment he knew there was a God. He had proved Him by a practical test.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

## Monday

READING—Matthew 22:34-46.

TEXT—"Thou shalt love the Lord thy God" (verse 37).

Pure love is the love of God, free from all intermixture of self. Consequently any act of love, whether it springs from hope, gratitude or reverence, is pure so long as it is free from love of self. None save God can tell whether we love Him heartily and purely. He has seen fit to withhold any certainty as to our own mental state from us in order that we may be humble and trustful. One thing is clear: the love and self-love cannot dwell together—whichever is stronger will uproot the other. Self-love has its root in our own interests; it keeps them ever in view. God is not its aim and end. Even in spiritual things it seeks Him not for its own gratification, its own advantage. . . . But the love of God altogether pure in its origin, though varying in degree and intensity.—THE HIDDEN LIFE.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

## Tuesday

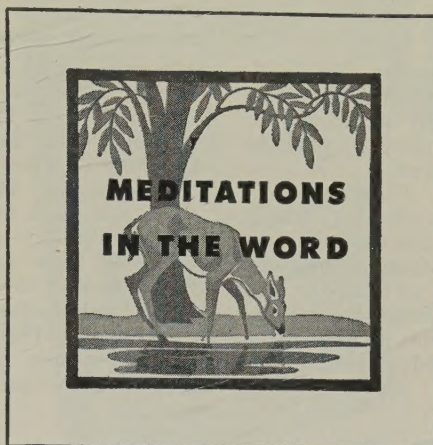
READING—Acts 6:1-7.

TEXT—"We will give ourselves continually to prayer" (verse 4).

We put it as our most sober judgment that the great need of the church in this and all ages is men of such commanding faith, of such unsulliedness, of such marked spiritual vigor and consuming zeal, that their prayers, their lives and ministry will be of such radical and aggressive force as to work spiritual revolutions. Natural ability and educational advantages do not figure as factors in this matter, but capacity for faith, the ability to pray, the power of thorough consecration, the

ability of self-littleness, an absolute losing of one's self in God's glory, and an ever-present and insatiable yearning and seeking after all the fullness of God—men who can set the church ablaze for God, not in a noisy, showy way, but with an intense and quiet heat that melts and moves everything for God.—E. M. BOUNDS.

Pray for Africa; Western, Western Canadian, Southeastern Districts.



Compiled by EDITH M. BEYERLE

## Wednesday

READING—1 Peter 1:13-25.

TEXT—"Redeemed . . . with the precious blood of Christ" (verses 18, 19).

*I could not do without Thee,  
O Saviour of the lost,  
Whose precious blood redeemed me  
At such tremendous cost;  
Thy righteousness, Thy pardon,  
Thy precious blood must be  
My only hope and comfort,  
My glory and my plea.*

*I could not do without Thee,  
I cannot stand alone;  
I have no strength or goodness,  
No wisdom of my own;  
But Thou, beloved Saviour,  
Art all in all to me,  
And weakness will be power  
If leaning hard on Thee.*

—FRANCES RIDLEY HAVERGAL.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

## Thursday

READING—2 Corinthians 5:14-21.

TEXT—"We are ambassadors for Christ" (verse 20).

Aim high. God wants us all to be His ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross; but you must be filled with the Holy Ghost. A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker

ought to shake the country ten miles around. What does the Scripture say? "One (shall) chase a thousand, and two shall put ten thousand to flight." It takes about a thousand to chase one now. It takes about a thousand Christians to make one decent one now. Why? Because they are afraid of being too religious. What does the world want today? Men—men that are out-and-out for God, and not halfhearted in their allegiance and service.—D. L. MOODY.

Pray for South America; Southwestern, Pacific Northwest Districts.

## Friday

READING—Isaiah 32:1-11.

TEXT—"A man shall be as a hiding place . . . , a covert . . . ; as rivers of water . . . , as the shadow of a great rock" (verse 2).

What a marvelous, all-inclusive description this is of the Man Christ Jesus! The Man in the Glory meets the man on the earth and becomes his all-sufficient Benefactor. Truly the word "Benefactor" perfectly describes the blessed Son of God in His relationship to His loved ones. In the hurricane winds He becomes their "hiding place." When the rains beat amidst tempestuous gales, He is the sure "covert," His loving "wings" protecting them as a mother hen covers her babes. In the dry places of life when one pants for a refreshing drink from the clear, cool waters of celestial fountains, He becomes "rivers of water." And last, but not least, when the sun and heat of the day make traveling almost unendurable, He is truly the "shadow of a great rock in a weary land." All this, and much more, is the Man Christ Jesus.—PAMELL.

Pray for China, Hong Kong; Northwestern, New England Districts.

## Saturday

READING—Mark 13:28-37.

TEXT—"Watch ye therefore" (verse 35).

A father who went on a journey left word with his family that he expected to return by a certain train on an appointed day. When the day arrived the mother washed and dressed the children and sent them to the depot to meet their father. But he did not come. So the following day the children prepared themselves to meet their father, and the next day as well. Although the father's arrival was delayed the children continued to meet that train every day until at last he came. The good effect of the father's uncertain arrival was that the children kept prepared for his home-coming. Beloved, are we keeping our hearts and lives clean in daily expectation of the return of our Lord? Some day we shall all have to meet Christ face to face. And the momentous question is, how shall we meet Him?—ANONYMOUS.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

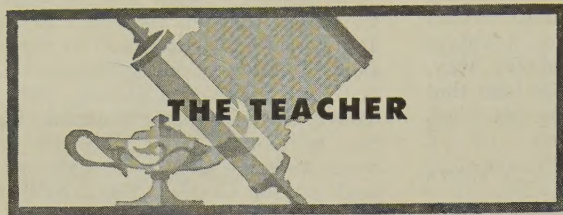


## SUNDAY SCHOOL LESSON—NOVEMBER 24, 1956

## Directions for Christian Giving

1 Corinthians 16:1-14

DEVOTIONAL READING—2 Corinthians 9:6-15

GOLDEN TEXT—"Let all your things be done with charity."  
—1 CORINTHIANS 16:14.

## BACKGROUND AND LESSON ORIENTATION

Paul's call for the collection is explained in Acts 11:27-30, which records a world-wide famine caused by drought. The economic center of need seems to have been in Judaea. In the spirit of true Christian brotherhood the disciples pledged to the need. The Gentile arm of the church is here seen accepting its responsibility of stewardship. These offerings found their importance not in the relief they afforded (which could not have been great), but rather in the awareness of responsibility in the ever-expanding Gentile church. It taught them the universal brotherhood of men in Christ. The church was *one body*. Paul used Jesus Christ Himself as the example to inspire them to Christian giving. This voluntary Christian virtue must be exercised with cheerfulness to be valid before God.

## SIMPLIFIED OUTLINE

1. *Directions for the Offering*—1 Corinthians 16:1-4.
2. *Plans for Paul's Visit*—1 Corinthians 16:5-9.
3. *Paul's Fellow Laborers*—1 Corinthians 16:10-14.

## COMMENTARY ON THE PRINTED TEXT

1. *Directions for the Offering* (1 Cor. 16:1-4).

Paul had discussed this matter on his previous visit. The teaching of systematic stewardship was part of the groundwork of founding successful churches. Although this method is abused by some it is the divinely ordained way to support the work of the church. Paul taught it as a systematic act; the gifts were to be collected on the Lord's Day.

To the request for uniformity and system was added the call to unanimity. If *all* would give, every need would be supplied. Since this offering was for a great need it was to be kept until the deputation took it to Jerusalem.

The governing factor of the whole matter was "as God hath prospered." This was in the last analysis a thank offering such as Israel had been taught to bring to God. Above all, this was not to be a Pauline offering but a Macedonian offering. The bearers of it were to be men selected by the church itself. If God willed, Paul would accompany them (Acts 20:4).

## HELPFUL HINTS FOR LESSON PREPARATION

This lesson certainly calls for a map. Verses 5, 7 and 8 are vague without some visual aid. Most good Bibles have a map which traces the journeys of Paul. Geography shows

## KEY WORD ANALYSIS

(1) "Ye shall approve"—*dokimasete* (v. 3). The question mark that the Corinthians had placed on Paul's apostolic authority made him doubly cautious in this matter which involved money. He requested that representatives be approved by them to bear the Macedonian offering to Jerusalem. Here Paul used the familiar word "tested,"

2. *Plans for Paul's Visit* (1 Cor. 16:5-9).

This epistle was written from Philippi prior to an intended visit, but before it materialized Paul wrote a second letter to express his joy for the reaction they had to his first one. It had brought some very salutary changes in church policy. Note the care Paul exercised in making any definite plans. His movements were so controlled by the Spirit that he would not commit himself to any plan. He also used every opportunity to teach the church its responsibility to him and to the body. When he came to them he wanted to stay for some time and ground them in the things of God. The establishment of a strong church on the Macedonian Peninsula was imperative for the spread of the gospel. Time and again we see this love-slave bow before the will of his sovereign Master.

One thing seemed to be shaping up in his future—a protracted ministry in the great city of Ephesus (Acts 19). This ultimately became his greatest single achievement under God. There Paul had his most decisive conflict with

## CONTEXTUAL CONSIDERATIONS

The coming of a deputation of men from the Corinthian church to inform Paul of some problems of the group was the occasion for the writing of this epistle. It was important to Paul that these matters be cleared up quickly and thoroughly. The testimony of Christianity was being harmed in Macedonia. On his previous visit he had mentioned to them this great economic need in Judaea, after which there was a voluntary response to his appeal. In the interim Paul had sent Titus to Corinth. The second epistle deals with Paul's attempt to stimulate in the church a voluntary stewardship. Paul assigned Titus as his representative in the offering to be taken. This chapter of the first epistle is direction for planned giving. These are some of the most intimate views of Paul as a church administrator.

"proved." They should be men whom the church itself approved.

(2) "Despise him"—*eksouthenai* (v. 11), meaning "to look down upon." It seems that Timothy's youth did not fit in with his exceptional ability. Titus gave him an inferiority complex. Paul seems to have had an innate fear of people that hindered his otherwise splendid ministry.

paganism and won. The city was shaken to its heart.

3. *Paul's Fellow Laborers* (1 Cor. 16:10-14).

Timothy who had become a member of Paul's party at Lystra on his second journey had proved himself to be valuable. He was highly esteemed by Paul (Phil. 2:20, 21). He was obsessed by a fear of people (2 Th. 1:4, 7; 2:1) and needed frequent encouragement. He was called upon by Paul's representative to make decisions which imposed his will upon the views of older men. The fear of doing so was something which he had to overcome.

There was never a question in the writings of Paul about the young man's devotion to God or to Paul. Paul warned the Corinthians against looking down upon his youth, and called upon them to support him. Apollos, another fellow laborer, seemed to be gifted with great eloquence which came a snare. Paul wrote the first introductory chapters of this epistle on this matter. He closed here by calling upon this church to exercise mature Christian grace.

more than anything else the amazing accomplishment of Paul in evangelizing the Roman world. It will make the lesson come alive if the teacher and student familiarize themselves with the geography of Paul's journeys.



## Local Conventions

convening November 17-December 3

missionary conventions furnish the sinews and lifeblood of the missionary outreach. The Christian and Missionary Alliance. Readers of this paper who are not in touch with a local church which has such a convention may secure information by writing The Home Department, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

New England District

Bridgeport, Conn. . . . . November 17-24  
New Haven, Conn. . . . . November 18-24  
East Hartford, Conn. . . . . November 20-24  
Hartford, Conn. . . . . November 24-December 1  
New Britain, Conn. . . . . November 24-December 1

(Peoples Church) . . . . . December 1-3

Central District

Fredericksburg, W. Va. . . . . November 18-24  
Edgewood . . . . . November 18-24  
Canton, Ohio . . . . . November 18-24  
Grace Gospel . . . . . November 18-24  
Columbus, Ohio . . . . . November 17-20  
Weber Road . . . . . November 17-20  
Third Avenue . . . . . November 18-24  
Cocherl Memorial . . . . . November 21-24  
Muncie, Ind. . . . . November 25-December 1  
Cincinnati, Ohio . . . . . November 25-December 1

South Pacific District

San Francisco, Calif. . . . . November 19-24  
Pasadena, Calif. . . . . November 19-24  
(Sunset) . . . . . November 19-24

Western Canadian District

Calgary, Alta. . . . . November 17-24  
Edmonton, Alta. . . . . November 19-24

## THE ALLIANCE FAMILY

(Continued from page 12)

Connecticut; a daughter, Mrs. Howard Stein, also of Detroit, and nine grandchildren.

Central Ohio Women

convene at Ashland

The women's prayer bands of the Central Ohio area met in Ashland on October 10 for their fall rally. Mrs. Walter Thomas, zone president, presented Miss Mildred Harrod, missionary to the Philippine Islands, as guest speaker. One hundred and nine delegates represented twelve churches and were stirred by the speaker's messages. A generous offering for missions was received and much time spent in intercessory prayer.

Santa Ana, Calif., Church Dedicated

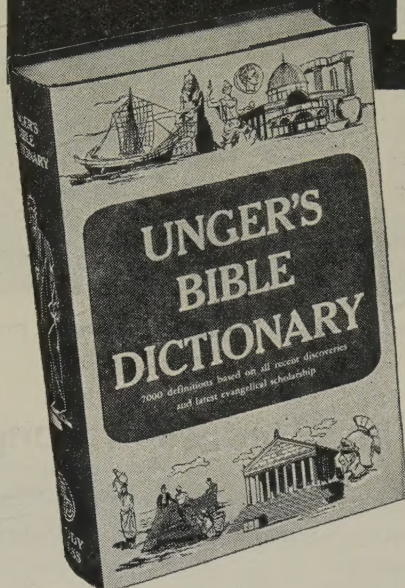
The congregation of The Neighborhood Church, Santa Ana, Calif., held special dedication services for their new church on Sunday, September 15, with the emphasis being put on foreign missions. Rev. J. Arthur Mouw, of Borneo, was the guest speaker for the three services of the day. Rev. Harold Best, former pastor, offered the dedication prayer in the afternoon service, with

Mr. Clifford Roden, the architect, presenting the keys to Mr. Gaylor Hicks of the building committee. Mr. Edward Kress, representing the church board, accepted the key.

The new edifice was built next to

the old church building, which has been completely remodeled to conform to the style of the new one. It was built at the cost of \$45,000. Rev. E. H. Lindskoog is the pastor of this growing church.

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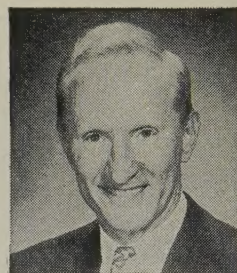


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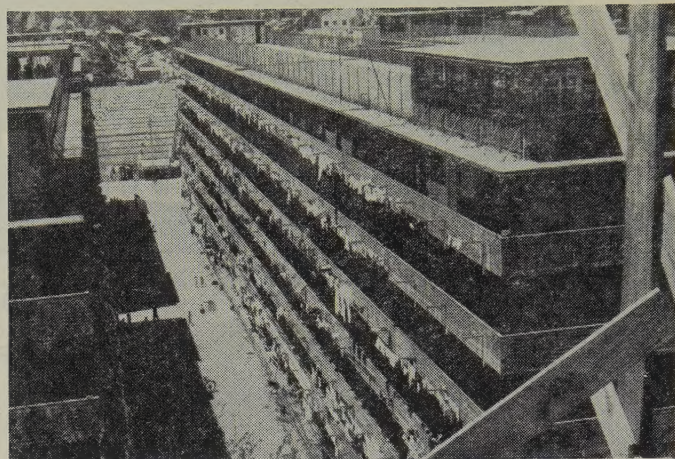
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J. BECHTEL

*One of the overcrowded refugee apartment houses, Hong Kong*

## Highways and Hedges in Hong Kong

CITIES in China have always seemed crowded to a Westerner, but compared with the way people are now jammed together in and about Hong Kong there was an abundance of room.

Not only have the missionaries recognized this state of affairs as a tremendous responsibility, but the Chinese Christians also see in this concentration of their fellow countrymen a missionary call. Food, clothing and shelter are only part of the urgent need.

Since the Hong Kong government erected a series of seven-story concrete buildings to house refugees, the Kowloon Tong Church of the Chinese Christian and Missionary Alliance has been holding services in a schoolhouse close by. The church also secured permission (ALLIANCE WEEKLY, January 9, 1957) to erect a building in the middle of the housing area. This building will serve as a chapel, a school and a clinic. Heavily populated, the apartment buildings represent the hedges into which the Christians are going with the Master's invitation.

But there is also the network of highways which link all the New Territories outside of Kowloon. A place two miles from the international boundary between the British Crown Colony and Red China has been set aside for a school and chapel. In the large village of Sheung Shui (Upper River), the Kowloon Tong Church plans to build.

From the human standpoint these two undertakings are beyond the abilities of the members of this church, and there are agencies at work aimed at defeating them. But the will is present and the call is unmistakable. Knowing that by faith they can accomplish the impossible, the Christians appeal to you to pray without ceasing for them, not only in the task of construction but also in this enlarged ministry.

### THE CHRISTIAN AND MISSIONARY ALLIANCE

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